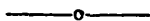


satisfied with the title given to his lecture in the public announcement, and went on to explain that the committee of the Association, having decided on a course of lectures on one subject, as likely to be more interesting and edifying than those of a miscellaneous character which had hitherto been delivered, had selected *Church History*, and had appropriated to him the duty of opening up the subject, which he intended to do by glancing at the social and moral effects of the reformation, the growth of Christianity—and the aims of the early reformers. The Rev. gentleman gave a rapid sketch of Church history, detailing the services which the ecclesiastical government of Rome had rendered to the world during the early ages, in fostering learning and protecting, with a strong arm, the social as well as the ecclesiastical polity from the hordes of barbarians that were ready to overwhelm the sacred structures of society which were then in their infancy,—he ridiculed the popular opinion that Christianity was barren—stagnant—blighted during what was termed the “dark ages,” and asserted that during that long period, science and philosophy flourished in the monasteries and cells of religious communities, and that during this same period, Christianity was gathering that strength which was afterwards necessary to support her through the trials that awaited her onward course. The aims and motives of the early reformers were then briefly touched upon, with particular reference to Martin Luther, and the part of the work which he accomplished.

The lecture throughout was replete with information and matter for thought,—while the liberality of sentiment, and utter abnegation of sectarian bias or bigotry gave a peculiar charm to the facts and opinions enunciated. The peroration was eloquent,—and one could not help feeling that if the union of the two diverse creeds, which the lecturer predicted as likely eventually to take place, was ever to be brought about, how much that wished for time might be accelerated by the promulgation of such enlarged and liberal sentiments as those which were embodied in the lecture of the Rev. G. M. Grant.

The Rev. Mr. Lathern was announced to deliver the next lecture,—on “The Reformation in England.”—*Colonist*.



A Home Mission Fund.

THE position which our Church has now reached ought to be a subject at once of congratulation and gratitude. By an extraordinary effort, several vacant stations have been at least temporarily supplied, and the means placed within our reach of permanently strengthening and extending the Church.

These means, it is scarcely necessary to state, are the acquisition recently of not fewer than seven clergymen to our slender staff of laborers. We have thus been enabled to supply stated and regular services to Truro, River John, Pugwash, Barney's River, McLennan's Mountain, the Mission Stations in the Island, and also, to a partial extent, the widely scattered settlements occupied by our numerous adherents in Cape Breton. Of all these, however, it ought to be remembered that only one is an old, established congregation; the others are for the most part weak, and though some of them are advancing with great spirit towards the mark of self-sustentation, all of them require encouragement, most of them will need aid and careful nursing for some time to come.

When we sent for ministers to Scotland, we undertook a very grave responsibility—that of providing them not only with a field of labour, but also of securing the means of a respectable subsistence. That responsibility rests upon us now; and if we are true to ourselves we will be true to them, and we know of no other mode of adequately meeting our obligations than the adoption and carrying out of some organization having for its object the realization of funds sufficient to meet our requirements. If we neglect to do this, the conclusion is self-evident. In a year or two, we will be in as great straits as ever, with the additional difficulty of having thrown away a great opportunity, which, under the circumstances, we need not expect to be presented to us again. In the Presbytery of Halifax, the Rev. Mr. Stewart has been appointed to the charge of Musquodoboit,—a congregation which, we may almost say, he has had the merit of organizing himself, but which has hitherto done but little towards supporting a minister. During the present year, we observe from the Report of the last meeting of Halifax Presbytery that it has promised £80 a year, and as it grows in strength and organization may be expected gradually to give more; but the above is all in the meantime. Truro, a young and much weaker congregation, numerically speaking, has given its young minister a bond for £75, which is good for a beginning. In the Presbytery of Pictou, we have Mr. Law laboring at Pugwash, which can scarcely be expected to contribute more than half a salary, £75. A minister has